E W Keith
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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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RESTITUTION OF ALL THINGS.

PETER tells us that "the times of the restitution of all things" were spoken of by "all the holy prophets," and that they begin at the Lord's return.—Acts iii. 20, 21. Some look for a partial restitution, and read this Scripture as if it said "all things that were spoken of;" but the prophets, and the law with its typical jubilee, or restitution, give good reason for believing in its universality. And Jesus himself, the greatest Prophet, says Elias shall "restore all things."—Matt. xvii. 11.

Some say these passages do not include people, because they say "things." But a thing is "Whatever exists as a separate being, whether animate or inanimate." In the Bible, the word "thing" is used of persons both human and divine. See Luke i. 35; Matt. xiii. 41; Eph. i. 10; Phil. ii. 10; Col. i. 20; (Comp. 2. Cor. v. 19); 1. Cor. xv. 25–28. From these passages it seems evident that "the restitution of all things" has special reference to mankind.

The words restitution and restore are used in the Bible in reference to property lost or stolen, when recovered (Exod. xxii; Job xx. 18), and also in recovery from death, as when Elisha raised the Shumanite's son.—2. Kings viii. 1–6. So it may mean the restoration of something *to* a person, or the restoration of the person himself, though his condition may be different. We think they are mistaken who claim that the terms restitution and restore can only mean giving back to a person what was lost. Exodus xxii. 1–4 shows that a man who stole an ox or a sheep, must restore much more than he stole. When Zaccheus was converted, he promised to "restore fourfold."—Luke xix. 8. See also Prov. vi. 31.

The book of Job, in addition to its historical character, seems to be an allegory of the loss, dark experience and restoration of mankind. At the last he had the same number of sons and daughters, but their property was doubled.—Job i. 2, 3; xlii. 12, 13. We think this foreshadows the resurrection of all mankind to better conditions than

they lost in Adam.—1. Cor. xv. 22, 23, 42–49. This principle may be realized in the future of our planet, whether applied to persons, systems, or the earth itself. Applied to the restoration of Israel, it involves the fitting up of Palestine, and the rebuilding of "the tabernacle of David."—Acts xv. 16. But we are told that the glory of the latter house shall be greater than the glory of the former.—Hag. ii. 9.

Some think that Israel restored to their own land will be the ideal kingdom of God; and others deny the restoration of Israel altogether, and claim that the prophecies of restoration are to be applied spiritually to the church. That they may in the deeper sense be applied to the church is not improbable, because Israel is a type of the church. But Israel being a type does not stand in the way of her restoration. But when restored, as the prophecies and the signs of our time indicate she soon will be, she will be an earthly kingdom still. To see or enter that kingdom does not require regeneration; and there are Scriptures which show that for a time Israel will not understand the truth.—Zech. xii. and xiii. But no one can ever enter the ideal kingdom of God without being born from above.—John iii. 3–8; 1. Cor. xv. 50.

Many think that the church cannot be restored, on the supposition that it has never been lost; but it seems clear that as really as Israel was taken into captivity under literal Babylon, so the church has been in bondage under the mystic Babylon.—Rev. xvii. Then the fall of Babylon involves the restoration of the church. Of this the coming out of Egypt is another type. To come out of Babylon seems to imply a return to the primitive simplicity of the church; but no doubt her glory will be far greater than she ever realized in the past. At first she was weak, and soon came under the influence of the tares which the enemy sowed among the wheat; but after the separation of the tares, she shall shine as the sun, and nothing unworthy shall come into her.—Matt. xiii. 43; Rev. xxi. 23–27. Then she will have power over the nations.

All the nations are to be blessed as a result of the restoration of Israel.—Psalm cii. 13–22. And the things soon to be fulfilled will no doubt have much to do with the opening of the eyes of Israel herself. Her restoration as a nation to Palestine is one thing, and the removal of her blindness is another thing. While there are many prophecies that speak of the former, there are some that speak of the latter. In Romans xi., Paul treats of their conversion. Her blindness continues until the "fullness of the Gentiles"—the perfect church—be come in; and "So [then] all Israel shall be saved."—Vs. 25, 26. Israel here does not mean the church, for it refers to the nation cut off in unbelief.—Ver. 20. The church is also mentioned as the means of the deliverance of Israel, or Jacob. "There shall come out of Zion [the heavenly Jerusalem—Heb. xii. 22] the Deliverer, and shall turn away ungodliness from Jacob." (Only the ungodly need salvation.) "For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sake; but as touching the election, they are beloved for the fathers' sake; for the gifts and calling of God are without repentance." (He does not change.) "For as ye [Gentiles] in times past have not believed God, yet have now obtained mercy through their [Israel's] unbelief; even so have these [Israel] now not believed, that through your mercy they also [in due time] may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. * * For of him, and through him, and to him, are all things."—Vs. 25–36.

Some have urged that being such wicked people, that they crucified the Lord Jesus, they do not deserve mercy. Well, who does deserve it? Mercy is needed only by the undeserving. And Jesus himself prayed for them: "Father, forgive them; for they know not what they do." If he was thus willing to forgive them, why should we, his professed followers, not be willing to have it so?

Jesus had said that all "the righteous blood" shed should come on them. He left their house desolate. Peter said that by wicked hands they had slain the Son of God.—Acts ii. 23. Paul charged them with having killed the Lord Jesus and their prophets, and affirmed that the wrath came on them to the uttermost.—1. Thess. ii. 15, 16. They have suffered age-lasting punishment, and it has been terrible; but wrath has a limit, and "mercy rejoiceth against judgment." When Jesus left them desolate, he said: "Ye shall see me no more, until ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. xxiii. 38, 39.

Such a time is coming. Jesus' dying prayer must be answered. He said: "I know that thou hearest me always."—John xi. 42. Then why were not his crucifiers forgiven at once? Because God has a dispensational plan, and Jesus did not pray that it might be set aside. The prophet, speaking of a time yet future, said: "I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me, whom they have pierced, and they shall mourn."—Zech. xii. 10. That will be the answer to the prayer of the dying Saviour. This could not have been fulfilled before the first advent, as they had not pierced him till then. This manifestation of Christ is mentioned in Revelation i. 7. It does not refer to the mourning of hopeless despair, as many think, because it is under the influence of the spirit of favor and prayer, as the prophet said. Christians, instead of being vexed, should rather rejoice that the Lord's saving mercy is greater than they had thought.

Some claim that the promises of the restoration of Israel were all fulfilled at their return from Babylon. No doubt many of these prophecies were given before or during the captivity, and probably referred to both the recovery from Babylon and the later restoration now impending, something as type and antitype are often blended. This has no doubt caused some misapplications. But thoughtful read-

ers must have seen that the language is often too strong to have been fulfilled at the return from Babylon. See a few examples: "Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem, and she shall be called a city of truth, the mountain of the Lord of hosts, the holy mountain." Old men and old women shall dwell there, and boys and girls shall play in the streets. "And they shall be my people, and I will be their God, in truth and righteousness."—Zech. viii. 3-8.

"And I will set my glory among the heathen [nations], and all the heathen shall see my judgment that I have executed. So the house of Israel shall know that I am the Lord, their God, from that day forward. And the heathen shall know that the house of Israel went into captivity for their iniquity, etc."—Ezek. xxix. 21-23. "Then shall they know that I am the Lord. their God, who caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God."—Vs. 24-29. They did not learn such a lesson as a result of their restoration from Babylon.

Again, "The days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers."--Jer. xvi. 14, 15. This about "all the lands" is too broad a statement for the captivity in Babylon, and their return therefrom. They were not so scattered until after the destruction of Jerusalem in A. D. 70. This larger restoration is now due.—See "The Two Dispensations," in DAY DAWN.

"I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart."—Jer. xxiv. 6, 7. This did not occur at the return from Babylon. "Behold, I will gather them out of all countries, * * and I will bring them again unto this place, and I will cause them to dwell safely, * * and I will give them one heart, * * and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."—Jer. xxxii. 37-40 and on. They departed from the Lord after the return from Babylon as much as ever, and were even more severely punished.

In chapter xxxi. the restoration, planting, building and perpetuity of Israel are plainly foretold. It speaks of their being brought under the new covenant, by which the law is written on their hearts, and they all are made to know the Lord; and the promise is made that their

city "shall not be plucked up, nor thrown down any more for ever."—Vs. 28-40.

These are but a few of the many promises of blessing to Israel under the reign of Christ and his associates. They are of no account if confined to the restoration from Babylon, for we know that Israel's greatest blindness and sin were shown in their rejection of the Messiah, and their worst overthrow was at the destruction of Jerusalem in A. D. 70.

Some say that all these promises of blessing were conditional, and would have been fulfilled if they had accepted Christ. But at least three passages (Jer. xvi.; Zech. xii.; Rom. xi.) take the rejection and scattering into account, and yet make the blessing to follow. It is worthy of notice that in all the history of Israel, since these prophecies were spoken, whenever the nations came against Jerusalem; she was the loser; but she is to be the victor in the coming conflict.

When the "Times of the Gentiles" expire, and the Jews are restored as a nation to their own land, they not being at first in the light of their own Scriptures, will be led to think that their trouble is all past, and so make no provision to repel invaders. For a time they will be greatly prospered, and have a sense of security in their "unwalled villages."—Ezek. xxxviii. 8, 11, 14. It may be that the talk of international peace, by some of the strong nations, will help to deceive them. War will not cease until men are wholly cured of their selfishness. It seems evident that the unfortified condition of Israel becomes a too strong temptation to the "Chief Prince of Meshech and Tubal" to make them a prey.—Ver. 2. This great power from the north is probably Russia. Let it be observed that this invader does not come against the Turks, but "my people Israel."—Ver. 16. He says: "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and a prey, to turn my hand upon the [once] desolate places that are now inhabited, and upon the people that are gathered out of the nations, who have gotten cattle and goods, that dwell in the midst of the land."—Vs. 10-12.

To what other people could this apply but Israel restored to their own land? But while the Lord permits them to get into deep trouble, he is against their enemies (Verse 3), and Israel will be victorious. This will be one phase of "the time of Jacob's trouble." "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will bring all nations against Jerusalem to battle, and the city shall be taken, * * and half of the city shall go into captivity. * * Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle."—Zech. xiv. 1-3.

The invaders have what seems a success, but it is temporary and proves their ruin. The Lord's method of fighting may be as when the host of Sennacherib was slain, or as when the angel fought with the prince of Persia.—Dan. x. 20. Perhaps some cause of confusion

will make the armies turn upon each other, and allow the prey to escape. One possible cause is suggested by Joel iii. 1-3—drunkenness and licentiousness. But by whatever means, Israel is to conquer. The Lord will make "Jerusalem a cup of trembling" to her enemies;—"a burdensome stone;"—"a hearth," or "torch of fire;" and will "destroy all the nations that come against Jerusalem;" and she "shall be inhabited again, in her own place, even in Jerusalem."—Zech. xii.

Now, if at that stage of the affair Israel should by any means learn that he whom they had rejected was their living Friend and Deliverer, it would be easy to see why they should mourn under the influence of the spirit of grace and supplications, before mentioned. They will be ashamed of themselves when they learn the truth, and that the Lord "is pacified toward them for all that they have done," or, as the revised version reads, when he has "forgiven them for all they have done."—Ezek. xvi. 63. From that time forward, and as the handmaid of the Heavenly City in her work of blessing, Jerusalem shall be a praise in all the earth.—Isa. lxii. 7.

(*To be continued.*)

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NOTES ON SUNDAY-SCHOOL LESSONS.

Micah's Picture of Universal Peace.—Micah iv. 1-8.
(Lesson for May 28.)

GOLDEN TEXT.—"Nation shall not lift up sword against nation, neither shall they learn war any more."—Ver. 3.

INTRODUCTION.—Micah was a native of Moresheth-gath, west of Jerusalem, and near Philistia. He was contemporary with Isaiah and Hosea, and prophesied in the reign of Jotham, Ahaz and Hezekiah. He prophesied against both Israel and Judah, and foretold the captivity of both. He also foretold their restoration. He foretold the birth of Christ. He also deals with the later and greater captivity and restoration of Israel, and the final establishment of God's kingdom in the earth. It is well to read the whole book.

I. THE FUTURE KINGDOM OF MESSIAH.—Vs. 1-8. The first three chapters deal with the near coming captivity of Israel and their sins that led to it. Read especially iii. 8-12 and see the sin of the heads, prophets and priests, judging for reward, divining for money and teaching for hire, and yet claiming that the Lord is with them, and that no evil can befall them. "Therefore Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. But in the last days, etc." This last clause is the first of our lesson. Mark the contrast.

Some claim that the captivity and the restoration were fulfilled at the going into and return from Babylon. But it seems evident that the former captivity and restoration were but a shadow of the greater desolation and restoration under Christ. And they seem to be blended in the prophecies. They were driven out after the former restoration, but after the later restoration we are told that they shall never be driven out any more.—See for example, Jer. xxxi. 31-40.

Our lesson certainly was not fulfilled back in the old dispensation. It clearly refers to the coming kingdom of Christ. Without some knowledge of the Plan of the Ages, this cannot be understood. Many are expecting the reign of righteousness and peace as a result of the work of the church as now constituted, without any change of dispensation, without the coming of the Lord—the King—and without the restoration of Israel. It is probable that such is the standpoint of those who gave this as an "International Peace Lesson."

It seems clear that there are two phases of the kingdom of Christ: (1) a heavenly phase, in which the true Church—the Body of Christ—called out and trained in the Gospel Age, during the dispersion of Israel—shall reign with Christ. Into this phase of the kingdom no mortal can enter.—1. Cor. xv. 50. It is like the Lord, immortal and spiritual, and therefore invisible to mortals.—John iii. 3-7. Some believers in the restoration of Israel ignore the higher phase of the kingdom; and some seeing the higher phase, ignore the lower. Our lesson relates to the earthly phase of the kingdom, which is not due till after the coming of the Lord, the gathering of the saints together unto him, and the coming of the Lord with all his saints—that is, "the manifestation of the sons of God," for which the groaning creation waits. Rom. viii. 19-21.

This locates "the last days"—the latter times—of our lesson. In Scriptures a mountain is a symbol of a great kingdom, and the hills are lesser kingdoms. The prediction of verse 1 is that the kingdom of the Lord will be established, and all the kingdoms of the world shall be under its control. In Daniel vii. we are told that all nations shall come under the reign of the Son of man.—Ver. 14. In Revelation xi. 15-18, we learn that the kingdoms of the world become the Lord's during the sounding of the seventh trumpet, and when, as yet, "the nations are angry." But they will learn better, and "people shall flow unto" the new order. "Many nations" will learn that the best thing for them to do is to get the knowledge of the Lord and walk in his ways: "For the law shall go forth from Zion, and the word of the Lord from Jerusalem. Under that reign the Lord will judge the people righteously, and rebuke the strong nations; and then they shall turn the implements of war into implements of husbandry, and they shall learn war no more. That will be the time of "International Peace." And verse 4 shows that it will be a time of great prosperity. The Lord has said that all shall have their own vine and figtree, and shall not be afraid. Evidently the conditions of wealth and poverty shall not exist. Verse 5 implies that it refers to a time of yet imperfect knowledge, or there would only be the worship of the one Lord, and therefore no idolatry. It takes the whole millennium to bring in the perfect day. Verses 6 to 8 go back and show that this state of things requires the restoration of Israel, and that Christ—the Tower of the flock—the Strong Hold of Israel—shall have the government—even "the first dominion." See what dominion was given to the first Adam; and see what is said of it in Psalm viii. and Hebrews ii. 6-9. "We see not yet all things put under him. But we see Jesus." Where Adam failed, Christ succeeds, and for us.

Many are inclined to spiritualize all these prophecies, and apply them to the Church; but the Church is to have something better and higher than what is promised to Israel. So far the prophecy has been fulfilled on Israel; and nothing seems plainer than that Israel is to be restored, and be the earthly manifestation of the heavenly kingdom. To expect the foretold time of peace and prosperity without the King is vain. It is like expecting men to be saved without a Divine Saviour.

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Peck, Mich., May 27, at 7:30 p. m. and on May 28, at 10:00 a. m.

Yale, Mich., May 28, at 3:00 and 7:30 p.m.

Detroit, Mich., June 4. All the Detroit friends are invited to the Odd Fellows' Temple, 129–131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

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Israel's Penitence and God's Pardon.—Hosea xiv. 1-9.

(Lesson for June 4.)

GOLDEN TEXT.—"Thou art a God ready to pardon, gracious and merciful, slow to anger."—Neh. ix. 17.

INTRODUCTION.—Hosea is spoken of as the first of the twelve Minor Prophets, on account of the length of his prophecy and its similarity to the greater prophecies. His name means salvation. He was a contemporary of Amos in Israel, and of Isaiah and Micah in Judah, and his ministry continued after the captivity of Israel—the ten tribes. His style is abrupt, metaphorical, figurative. He is quoted twelve or more times in the New Testament. All but the first and third chapters are poetical.

The subject of the book is Israel—the Lord's adulterous wife (going after other gods), cast off, but finally purified and restored. This is Hosea's message, which may be summed up in his two words, Lo-ammi, "not my people," and Ammi, "my people." Israel was not only sinful, like others, but her sin was intensified on account of the exalted relation into which she had been brought.

The book has three parts: (1) the dishonored wife; (2) the sinful people; and (3) her final blessing and glory. The character of the book may be expressed in three words: sin, destruction, restoration. This is a revelation of God's plan for each individual and the race. It is worth while to read the whole book to see this principle developed.

That Israel is the wife of Jehovah is here plainly taught; but this is not to be confounded with the relation of the Church to Christ. The New Testament speaks of the Church as a chaste virgin espoused to Christ (2. Cor. xi. 1, 2). which is very different from the case of a false wife restored to favor. Israel restored will be earthly, but the Church, called out during the suspension of Israel, is to be the heavenly bride of the Lamb.

I. A CALL TO REPENT.—Vs. 1–3. For many reasons it is evident that the salvation of Israel has two parts—the restoration to their own land, while still in unbelief, and their later acceptance of Christ and their salvation from sin. The former is mentioned in several prophecies, and the latter is the salvation mentioned in Romans xi. 26, 27, and apparently in this lesson. This salvation from sin is based on repentance.

Here is an earnest appeal to return, not to their own land, but to the Lord, because they fell by sin. They are exhorted to come in the use of words of penitence and call on the Lord to take away their iniquity, and receive them graciously. And they were to promise that they would no longer worship idols, but give the Lord the fruit (calves) of their lips. This is the sacrifice of praise.—Heb. xiii. 15–17. Their three great sins were trusting in Asshur (Assyria), trusting in horses, and idolatry. They were to renounce all these, for only in God do the fatherless find mercy.

This may illustrate the case of a sinner coming to God with a sense of his guilt, and not pleading his own merit, or anything that he has done or can do, or anything that anyone (friend, parent or priest) can do for him; but expecting to be received, pardoned and abundantly blessed by the free grace of God alone, as it is revealed in Christ Jesus. (See Titus iii. 3–7.) And yet in the case of Israel the Lord was dealing with backsliders.

II. GOD'S BLESSING PROMISED.—Vs. 4–9. The Lord's answer is gracious. "I will heal their backsliding (Then they will not backslide any more), I will love them freely; for mine anger is turned away from him." Elsewhere he speaks to backsliding Israel: "Return to me, and I will return unto you."—Mal. iii. 7. (See also Jer. iii. 12, 22.) This is illustrated by the prodigal (not

by the sheep or the silver) in Luke xv. He moved toward the father before the father went to meet him. All these illustrate the salvation of those who sin against light. Their punishment is great, but they do not get beyond God's mercy. The main teaching of these later verses is a description of the beauty, glory, and prosperity of Israel. They will also be healed of their idolatry. "In that day there shall be one Lord, and his name one."—Zech. xiv. 9.

It is useless to put all this restoration and blessing of Israel in the past. When restored from Babylon, they went out again, and into all countries; and they committed the crowning sin—pierced the Son of God. But in the future restoration, they shall look on him whom they have pierced, when God has poured upon them the spirit of grace and supplication.—Zech. xii. 10. Their mourning then will be in penitence, not in despair; and there are many promises that they shall never wander away from God any more.—See Jer. xxxi. 31–40; Ezek. xxxvii. 21–28. With these promises to Israel in view, the signs of the times show that their restoration is near. And after their restoration to their own land, they will learn the truth, and their sins shall be taken away.—Rom. xi. 25–36.

PRE-EXISTENCE OF CHRIST.

THOSE familiar with the New Testament know that there are several passages that appear to teach that before Christ came in the flesh, he was with the Father, and came from heaven to the earth to do the Father's will. There are methods of interpreting these Scriptures so as to make them agree with the idea that he had no personal and conscious existence till after he was born of woman. Those who advocate such methods of interpretation see difficulties in the way of believing in our Lord's pre-existence, and therefore endeavor to explain away the obvious teaching of these Scriptures. The difficulty seems to be of a materialistic nature. They cannot understand how a spirit can be personal, or exist without a material body, or be changed from one state of existence to another; and they seem to act on the principle that they will not believe what they cannot understand. The same kind of reasoning leads many to deny the existence of the angels, and even of God. But on the same principle—that it is above our comprehension—we might deny our own existence, and all the facts of nature. We all believe things that we do not understand. Our object is to learn what the Word of God teaches.

We believe that—not the human nature of Christ, which was the Son of Mary, but—He who came in the flesh (1. John iv. 3), who took on Him the seed of Abraham (Heb. ii. 16), and thus took the form of a servant (Phil. ii. 7), had a personal existence before he came. We do not try to explain either that existence or the change in order to come in the flesh; we cannot be wise above what is revealed; but the fact is clearly revealed that He was with the Father and came down from heaven.—John i. 1, 10; vi. 33, 38, 49, 50, 51, 62.

We believe that our Lord Jesus was both divine and human. Believing that the body taken on was the outward manifestation of the real, divine personality, we cannot hold, as some do, that when He came in the flesh he ceased to be spiritual, and was merely a human being until he was begotten of the Spirit, at his baptism, and that at the resurrection, when he was born of the Spirit, he ceased to be a man, and became divine. This view of three distinct personalities may be necessary to the doctrine of substitution, which some hold, but it does not appear to be in harmony with either reason or the Bible teaching. Reason says he must have been

the same individual in all three conditions—the same "He" before he came, while in the flesh, and since he ascended. (This being so, his coming in the flesh was not the sacrificial death.) And the Scriptures plainly show that He is still called a man, and will be when he comes in glory to judge the world.—Matt. xxv. 31; John v. 27; Acts xvii. 31; 1. Tim. ii. 5.

He did not cease to be divine when he took on our humanity, and he did not lose his human relationship by being glorified. He remembers his earthly experience, and is therefore touched with the feeling of our infirmities.—Heb. iv. 15. We are glad that the same One who descended also ascended (Eph. iv. 9, 10), enriched, so to speak, by the fact that in Himself he has taken our humanity up and glorified it, and is therefore able to save the race from all that is worthless, and bring them into oneness with the Father.

It is not only true that the Father sent the Son, but also that the Son *voluntarily* left the glory he had with the Father, to save mankind. Though he was rich in that glory, for our sakes he became poor, that we through his poverty might be rich. This was not only the revelation of the Father's love, but also of "the grace of our Lord Jesus Christ."—2. Cor. viii. 9. Paul, speaking of Christ, said: "Who loved me, and gave himself for me."—Gal. ii. 20. He came as one who was interested in the Father's plan. He said: "Lo, I come * * to do thy will, O God."—Heb. x. 7.

Some may be satisfied with the idea that he existed only in God's mind, but they lose the motive of the personal love and condescension of Christ. When he was just about to finish the work the Father had given him to do, he prayed: "And now, O Father, glorify me with thine own self with the glory which I had with thee before the world was."—John xvii. 5. We cannot think that he was praying that he might return to a state of non-existence. It was rather a prayer that the humanity he had assumed might be enriched with the glory which he had left in order to take it up. He was rich, and became poor, that we might be rich. Such a consummation in Himself is a complete at-one-ment (the divine and the human made one by the glorification of the human), and is therefore the basis of the practical at-one-ment, or the reconciliation of all mankind to the Father, through Jesus Christ.

That the personality of our Lord was not lost in either his descent or ascent seems evident from his own words: "No man hath ascended to heaven, but he that came down from heaven, even the Son of man, who is in heaven."—John iii. 13. Again he said: "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father."—John xvi. 28. Some say he was speaking in parable, and therefore did not mean just what he said; but while he often spoke in parables, especially to the multitude, in this case he was speaking to his disciples, and they said: "Lo, now speakest thou plainly, and speakest no parable."—Ver. 29.

Nearly all facts, even what we call natural, are beyond our comprehension. Then, rather than deny the pre-existence of Christ, and the leaving of the glory to come in the flesh, because we cannot comprehend the philosophy of them, better confess, what he himself taught, that "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. It is the mission of our Lord to make the Father known; but he himself remains a mystery.

Our view is illustrated and confirmed by facts in the career of Moses, who was an important type of Christ. Why else was he adopted into the king's

family, and given glory, but that, as a type of Christ, he might *voluntarily* leave that glory, in order to suffer affliction with and for his people? The reproach attached to his lower position is called "the reproach of Christ."—Heb. xi. 24-26. How like Jesus, accepting man's condition of bondage and poverty, that he might save him! Though Lord of all, yet, in his humiliation, he had not where to lay his head.

Whatever may be the reason for it, it is recorded that Moses left the court of glory, came to his people in their bondage, proposed to deliver them, and was rejected. He left them in bondage, and went into another country. During his absence, he took a Gentile wife: and finally returned to his people, and delivered them. Those who are familar with the New Testament writings can hardly fail to see that these things in Moses' career are an outline picture of the revealed truth concerning Christ. We cannot believe that these things came by chance, but that it is the divine plan that Moses should thus prefigure Christ. He himself said: "Moses wrote of me."—John v. 46.

FIRST PRINCIPLES.

PAUL calls the first principles "the milk of the word," (Heb. v. 12), which is the food for those who are beginning the Christian life. While he exhorts believers not to remain babes, but to leave "the [first] principles of the doctrine of Christ," and "go on to perfection," (Heb. vi. 1), still it is important to be "a babe in Christ." All who are in Christ, whether babes or farther advanced, are members of his body, and growth does not change the relationship. Each must be a babe first, in order to grow up in Christ. If anyone thinks he is an advanced Christian, he should be considerate of those who are not so far advanced.

The loving care of our Lord Jesus for all the flock is seen in what he said to Peter: "Feed my sheep," and "Feed my lambs." The prophet said of Christ, the Good Shepherd: "He shall feed his flock like a shepherd; he shall gather the lambs with his arms and carry them in his bosom."—Isa. xl. 11. The apostle Peter was careful in his advanced years to instruct the elders to "Feed the flock," which includes the lambs, or babes. This care on his part, who spoke of himself as a partaker of the sufferings and the glory of Christ, (1. Pet. v. 1, 4), should be a rebuke to those who claim the same honor, and yet say that they have little or no interest in the babes;—that they deal only with the strong meat. They expect a crown because they deal only with the advanced believers, but Peter held out as a motive to the faithful care of the *flock*, that "When the chief Shepherd shall appear, ye shall receive a crown of glory."

Peter did not teach that only the advanced Christians constitute the "spiritual house," or "holy priesthood," but included those who had even *tasted* that the Lord is gracious, and exhorts them as new-born babes, to desire the milk of the word, that they may grow. 1. Pet. ii. 1-5. If the babes are to feed on the milk of the word, it must be the duty of the older Christians to give it to them.

Some might think that Paul's teaching in Hebrews v. 12-14 does not agree with Peter's teaching as above; but Paul's rebuke is for those who ought to have been teachers, but had not faithfully used their opportunities. He says they should have been able to use "strong meat," which is for "them that are of full age, who, by reason of use, have their senses exercised to discern both good and evil."

Paul's rebuke and exhortation are applicable to all who are content with first principles. It seems evident that wherever people neglect to advance, as required by Hebrews vi. 1, the need to have the first principles preached over and over also exists, as seen in Hebrews v. 12. And while it is necessary to preach the simple elements of the gospel to the *world*, yet the chief elements of the inspired word are designed "for teaching, for reproof, for correction, for instruction in righteousness, that the *man of God* [the Christian] may be perfect, thoroughly furnished unto all good works."—2. Tim. iii. 16, 17. This shows that the true Christian progress refers to both knowledge of truth and works.

To go forward is the safeguard against falling away. This is suggested in Hebrews vi. 1-6, but it is almost directly stated in 2. Peter iii. 17, 18: "Ye therefore, beloved, * * beware lest ye * * fall from your own stedfastness. But *grow* in *grace*, and in the *knowledge* of our Lord and Saviour Jesus Christ."

Let it be noted that those whom the apostle exhorts to leave the first principles had heard and obeyed them. It is necessary to take a stand on the foundation before leaving it by moving upward toward the completion of the building.

Paul, in 1. Cor. xv. 1-8, gives us the primary elements of what he preached. They are the death, burial and resurrection of Christ, and the fact that he was seen by many after he rose. He calls these things the gospel, and says he preached them "first of all." It is different from preaching the law. Our Lord's commission was to "preach the gospel to every creature,"—"all the world." It is a revelation of—not what we ought to do, but—what He has done for the world. He said: "He that believeth and is baptized shall be saved."—Mark xvi. 15, 16. On the day of Pentecost, in answer to the question: "What shall we do?" Peter said: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts ii. 37, 38. These were the first Jewish converts. The same general teaching and practice is found in all the recorded conversions; only in the case of the first Gentile converts, the gift of the Spirit preceded their baptism.—Acts x. 34-48.

Paul's definition of the first principles is in harmony with the record in the Acts. The principles involved are faith in the Lord Jesus, as the revelation of the Father, repentance and obedience. The gospel of Christ is God's power unto salvation.—Rom. i. 16. God's love, revealed in the gospel of his Son, is well calculated to produce love in the believer. John says: "We love him because he first loved us."—1. John iv. 19. Jesus said: "If ye love me, ye will keep my commandments."—John xiv. 15, R. V. Again he says: "If ye keep my commandments, ye shall abide in my love, etc."—John xv. 10. Paul says that the availing power is "Faith which worketh by love."—Gal. v. 6. Love makes obedience a pleasure.

Obedience should not be confined to the mere letter, or external form, but should include both the letter and the spirit. We believe that in the Lord's requirements there is a relation between the form and the deeper meaning, as between the shell and the kernel, and between the first principles and perfection. May our motto ever be, "Onward and Upward."

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MOSES A TYPE OF CHRIST.

At First Rejected.

BOTH Moses and Christ are spoken of as coming twice to their people. At the first coming it was said of Christ: "He came unto his own, and his own received him not."—John i. 11. So Moses at his first coming was not received.—Exod. ii. They both came to deliver Israel from bondage—the bondage in Egypt being a type of the bondage in sin. We are told that Moses supposed that his brethren would have understood that God, by him, would deliver them; but they did not understand.—Acts vii. 25. Similar ignorance was shown concerning Christ. Moses' offer was made to only a few, and so it was with Christ. We may not be able to explain why the Lord let the fate of the nation for a time depend on the action of a few, but it was so. The leaders could not be degraded without its affecting all; and it is so in the rise as well as in the fall. The salvation of the few leads in due time to the salvation of the race.

Both Moses and Christ in an important sense came in weakness. There was nothing in either that seemed desirable to those to whom they were offered. The prophet, speaking of Christ, said: "He shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men."—Isa. liii. 2, 3. This prophecy was fulfilled in the experience of Christ; and the same was true with Moses. With contempt it was asked: "Who made thee a ruler and a judge over us?"—Exod. ii. 41. The same spirit was shown in the treatment of Christ, when they said: "We will not have this man to rule over us;" "We have no king but Cesar."—Luke xix. 14; xxiii. 21.

When Moses was rejected, he had to flee for his life (Exod. ii. 15); but Christ, when rejected, was put to death. The spirit of the ruling powers was the same in both cases, and the effect on the nation was substantially the same. When Moses left them, they were allowed to suffer on in bondage, until he, after his long absence, returned. So just before Christ left them, he pronounced their doom. Their desolation was to continue until his return.—Matt. xxiii. 38, 39; Rom. xi. 25, 26. Here is more than a hint of mercy for the rejected nation.

Each Getting His Wife.

IT is clearly revealed that the gospel age—the time in which Christ is in the "other country,"—is the period devoted to taking out a people for his name—his wife. It is during the time of the suspension of Israel that he visits the Gentiles to take out of them a people for his name.—Acts xv. 14. The bride—the church—takes the name of her husband. As a type of this, Moses, on leaving his people, went into "another country," and took him a Gentile wife—an Ethiopian.—Exod. ii. 21; Num. xii. 1. That Moses' wife was not an Israelite is a foregleam of the fact that Christ's wife is taken from among the Gentiles.

Some repudiate the idea of Christ having a Gentile wife, and claim that the bride is made up of Israelites found scattered among the Gentiles. Should not those who condemn the idea of Christ having a Gentile wife, take warning from the case of Aaron and Miriam, speaking against Moses for taking such a wife? God was not pleased with them.—Num. xii. 1-10. They afterward repented and were forgiven.

It is an important part of the revealed plan of God that the church, which is to be the bride, is taken out of all nations, and not merely of one.

All classes of people will have representatives in the royal priesthood—the cabinet of Christ. In Christ all national distinction ceases (Rom. x. 12; Gal. iii. 28) and all are one; but the church has been chosen mainly from among the Gentiles. It seems that Christians should not count much on their nationality, even if they can prove to their own satisfaction that they belong to the tribes of Israel. To have the Spirit of Christ is infinitely more important than to be a member of any particular nation.

The Three Forties.

THE Jewish and Gospel ages are equal in length.—See "The Two Dispensations," in DAY DAWN. They represent the double history of Israel. They are the periods at the end of which Christ makes his first and second advents. And the restoration of Israel is due after the "double" is complete.

It seems that these two dispensations are represented in the history of Moses. He was forty years old at his first coming, and he was eighty when he came the second time.—Acts vii. 23-30. We do not claim that these two dispensations are equal merely from this type, because forty years appear to represent a dispensation, whether long or short. So it seems that the third forty—the period in the wilderness—represents the Millennial age, which we think must pass before Israel and the other nations will enter their final state. The conquering reign of Christ must precede the perfect day of peace and righteousness. The wilderness journey was a testing time—a judgment process. The order in judgment is the church first and the world afterward. So it appears that the church, the called out first-fruits, make the wilderness journey in this age, while Israel is yet in bondage. 1. Cor. x.

In view of the revealed plan of the ages, and the typical fitness of the things in Moses' career, who will say that we are *making* types, or that these applications are imaginary? Evidently the Lord arranged these things in Moses' career to foregleam the plan of the ages and the work of Christ; and we regard these things as evidence of the truth of the Bible record of the life of Moses and Israel.

LOVE.

Key Text: 1. John iv. 7-21.

LOVE is the principle of self-sacrifice—the law and habit of preference for others; first of all giving God the place, and then denying self for the sake of unselfish ministry to men. God is twice defined here as Love—because He lives to impart blessing, and gave His most precious possession, His Son, to be the Saviour of the world.

To love, as He loved, is the perfection of all character and attainment, and the steps are here given:

1. We have known and believed the Love of God toward us.

2. We confess that Jesus is the Son of God, and so dwell in God and God in us.

3. Love is made perfect in casting out fear, even of the judgment.

The Love here commended is the exact opposite of selfishness, which develops into hate. As selfishness centers and focuses all upon self, Love radiates and diffuses blessings upon others.

Here again is a new attitude as to service. We perceive that Christ "died for all, that they who live should not henceforth live unto themselves." The Devil's maxim is "spare thyself;" the Lord's maxim is "deny thyself."—Compare Matthew xvi. 22-25. Love loses life to find it in others; selfishness, in saving life for self, loses it as a source of good to man and glory to God.

Here again Love is not treated as a feeling, or even as an affection, but as the divine principle of self-oblivion. And because God is Love, he that lov-

eth is born of God and knoweth God.

Here is the last great executive act of the will—the self-surrender of Love in supreme devotion to God and in unselfish ministry to men.

This is what we understand by Christian "perfection,"—not the faultlessness of perfect holiness, but the blamelessness of a complete separation unto God, a full apprehension and appropriation of Christ, and a hearty yielding to to the control of the Spirit of Life, Light, and Love.—A. T. Pierson.

COMMUNE WITH GOD.

"When dawn-light lieth dimly on the mountain,
And violets' purple cups are filled with dew;
When the dove plumes her pinions at the fountain,
And "morning glories" wave their bells of blue,
Look up to the Eternal, from whom floweth
All that doth stir thy soul with soft delight;
Each sweet unfolding floweret He foreknoweth,
Holding the secrets of the silent night.

Commune with heaven in the dewy dawning,
Ere yet the dust of day hath dimmed thy soul;
Give to thy God the freshness of the morning;
Yield all thy being to His dear control.
Thus—for the sweet hour to His side hath bound thee—
The glory of His smile thy day shall know,
And love shall fall like summer sunlight round thee,
And peace shall print her kiss upon thy brow."—*Sel.*

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"He that loveth not knoweth not God; for God is love."—1. John iv. 8.

THE DEW.

"I will be as the dew unto Israel."—Hosea xiv. 5.

When the breezes have flown and the lake gone asleep,
When the willows alone o'er the white marbles weep,
When the air is so calm and the sounds are so few,
Cometh nature's sweet balm in the soft-falling dew.

On the grass of the field, on the forests athirst,
On the rosebuds unsealed, on the ones that have burst,
In the lily's white cup, on the deck of the ship,
On the shingles turned up till the eaves fairly drip.

How it bathes every blade, every tassel and plume.
Of the flowers wrapped in shade, garden knights in the gloom,
Only see with what grace sun-burnt nature can stand,
For a wash on her face by the dew's gentle hand.

Unto Israel's race God will be as the dew,
O what wonders of grace unto me, unto you,
On the grass nipped and mown, where the scythe has passed o'er
Jesus Christ will come down to revive and restore.

But the sensitive dew and the stillness are friends,
In the storm it is true that it never descends,
Let me fuss not nor pine, but on God cast my care,
And the dew shall be mine in the quiet of prayer.

On my branches all night blessed dew won't you lie?
Then no withering blight shall e'er cause me to die,
They will wonder I lose not in freshness and hue,
But I'll tell them the news that to me Thou art dew.

Like a garden enclosed is this strange human heart,
Yet to tempests exposed and to scorching and smart,
How the blossoms all droop as they languish and lie,
Till they're all lifted up by the dew from on high.

Let Him hush the sad riot of temper and will,
Till all rested and quiet the cleansed heart holds still,
When the atmosphere's so, 'tis attractive to dew,
And first thing you know 'twill be falling on you.—Selected.

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